

1952

A manual for the prospective Indian service teacher.

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1952

BOSTON UNIVERSITY
SCHOOL OF EDUCATION

Major Project

A MANUAL FOR THE PROSPECTIVE INDIAN SERVICE TEACHER

Submitted by

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(B.S. in Ed., Boston University, 1951)

In Partial Fulfillment of Requirements for
the Degree of Master of Education

1952

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Introduction

This is not a manual on "how to teach the Indian." One does not teach the Indian. Neither does he teach the Sioux, Navajo, Blackfoot or Pueblo. Teaching never leaves the individual. When it begins pouring human beings into moulds, ranking them one above another against some standard of achievement, the teacher knows that he would be more at home in an animal husbandry course judging prize cattle. In the teacher-pupil aspect, Indian Service teaching is not unique and in no way differs from public school or private school situations. The teacher's concern is with the individual, his differences, his interests, his potentialities, and his attitudes.

The writer would like this work to be of some help to teachers who are thinking about Indian Service careers. For them there has been little orientation literature which described the nature of the everyday life and classroom routine. The average recruit finds nothing more than the brief description of duties in Civil Service examination announcements which leave many unanswered questions.

A report such as this has its limitations. The writer has undertaken to describe the living conditions and educational problems of a beginning teacher in one situation. In an Indian school which is unique rather than typical, he has tried to give the whole picture telling in a general way what the newcomer should expect to find in the way of school, community, faculty, administration, and students. This same uniqueness did not lend itself to discussion of generalities. However, he has been careful to point out those conditions which tended to make the school of his experience depart from the average day school.

He has borrowed freely from Indian Service publications, from teacher's Service manuals, and from recent studies of Indian education in his effort to acquaint the prospective teacher with the Indian Service.

Finally, the writer has included opinions and suggestions on the Indian educational program. Appreciating full well that such criticism could be peculiar to one particular situation, he submits this project for whatever small contribution it may make toward the improvement of Indian education. His satisfaction will come with proof of its usefulness.

CHAPTER I

THE NATURE OF THE UNITED STATES INDIAN SERVICE

1. Functions and Purposes of the Indian Service

Before the adoption of the Federal Constitution, separate treaties were made with individual Indian tribes by local settlements for the purposes of commerce, peace, and control. With the gradual infiltration of the white civilization and economy, the government assumed jurisdiction of the Indians' affairs when it became evident that the people, as a group, could not manage their property. Governmental guardianship extended only to restrictions on property and referred only to that property secured by governmental action. When Indians are declared competent through the removal of restrictions on their property, many problems arise, including those of jurisdiction and responsibility for educational, social, and economic services.

The Indian policy of the Federal Government has been divided into four periods:

- "(1) Treaty period, 1789-1871. Relations with Indian tribes were generally, but not in all cases, governed by formal treaties ratified by the Senate in the same manner as treaties with foreign nations.
- (2) Reservation period, 1871-1887. Reservations were made before 1871 but were not important until after that date. Government policy from 1871-1887 was based on the segregation of Indians on reservations with definite limits. They were kept quiet by the practice of issuing rations. During this period the first attempts were made by the Government to educate Indians.
- (3) Allotment period 1887-1934. The characteristic feature of the policy was the allotment of land in severalty to individual Indians, the attempt to break up tribal relations

and the effort to make the individual Indian competent to manage his own affairs.

- (4) Reorganization period, 1934 to date. Allotments to individual Indians have ceased, tribal life on the reservations is protected and encouraged, control of the Indians by the Federal Government is decreasing and there is a vast increase of self-government by the Indians themselves. Indian lands and other resources are being conserved, and economic development is fostered through incorporation of tribes and through credit operations in the form of loans from the Federal Government."^{1/}

It becomes, therefore, the function of the Indian Service to cope with the economic, social, and educational problems in the administration of Indian affairs.

2. Scope of Activities

The duties of the Indian Service are to:

1. Conserve the economic assets of the tribes.
2. Train the adults to adopt the white man's way of making a living, as a substitute for traditional but vanishing methods of obtaining subsistence.
3. Teach the children English and the basic public school curriculum in schools, and train them in the white man's skilled vocations.
4. Provide hospital and health services.
5. Assist in the administration of Indian property and resources on behalf of the Indians.
6. Equip Indians to operate successfully their own assets, and endeavor to establish them on an economic base comparable to their average non-Indian neighbors.
7. Assist them eventually to acquire economic status similar to that of their non-Indian neighbors, free of continuing governmental supervision.

Figure 1 on page 3 outlines the organization and scope of activities of the Bureau of Indian Affairs, Department of the Interior.

^{1/}Lloyd E. Blauch, Educational Service For Indians, United States Government Printing Office, Washington, 1939.

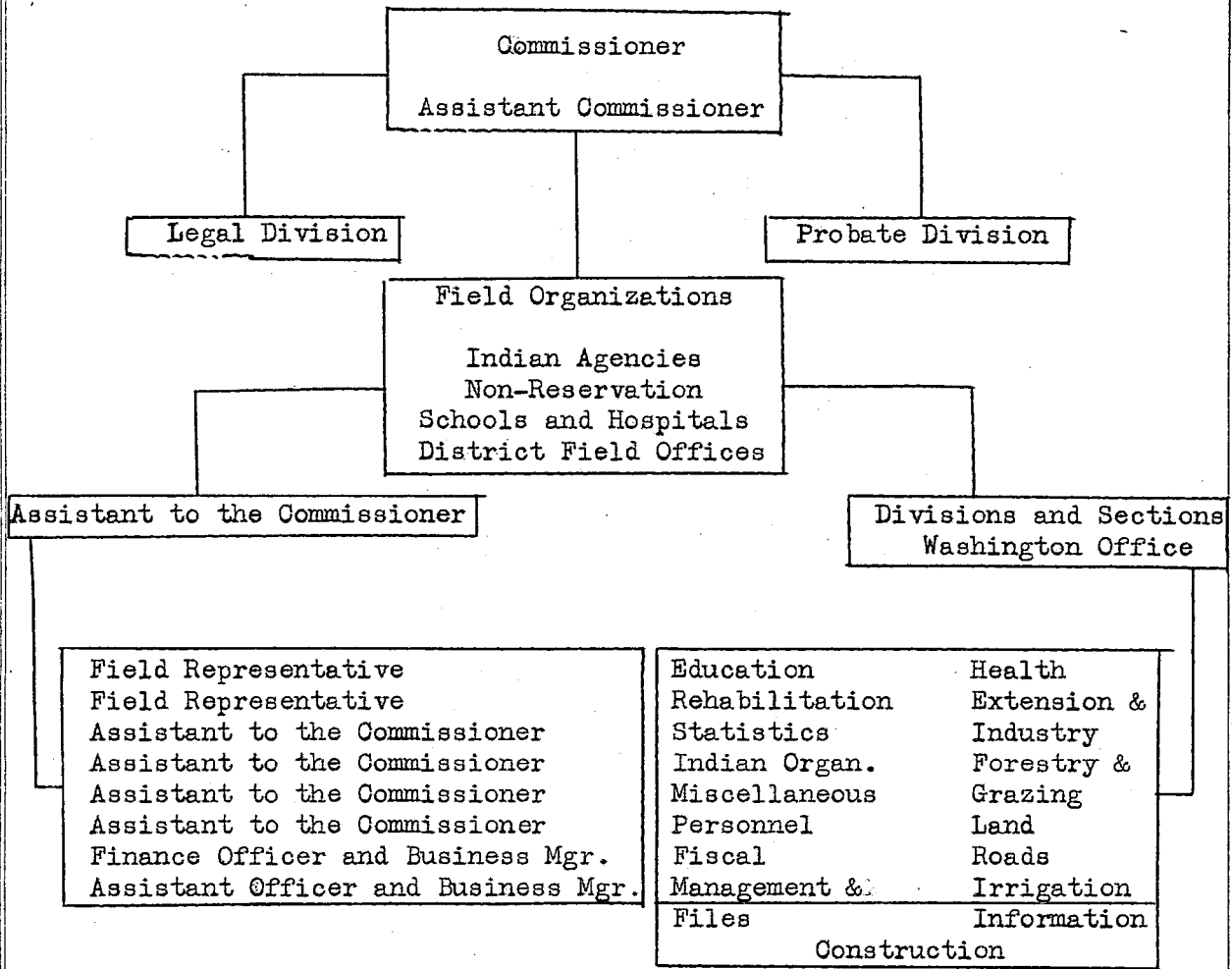


Figure 1. Organization Chart of the Bureau of Indian Affairs,
United States Interior Department

In the administration of its educational branch, with which the reader is most concerned, the government operates 238 Federal Indian Schools in the continental United States and 95 in Alaska. ^{1/} Of these 155 are day schools--ranging in size from one room rural schools enrolling a dozen or more children, to consolidated elementary and high schools enrolling 400 to 500 children; 17 are nonreservation boarding schools, located away from the reservations and usually near cities, and 66 are reservation boarding schools, usually enrolling high school students. The types of schools differ much in size and enrollment from the rural day school of a dozen pupils to the boarding school of 2000 students. With the exception of 17 larger boarding schools like those at Riverside, California; Phoenix, Arizona; Albuquerque and Santa Fe, New Mexico; Chemawa, Oregon; and Brigham City, Utah, the new teacher would be safe to anticipate a rural school situation in an isolated region.

Figure 2. on page 5 accounts for the estimated 92,296 Indian children in the United States between the ages of 6 and 18.

3. Functions and Purposes of Indian Education

In each of the Federal Indian Schools, environmental and cultural differences are prime considerations in the planning of the teaching program. It is understandable that one school in a community of a relatively high degree of acculturation would differ markedly from a more conservative community in its instructional techniques. However, there are common educational objectives to the Indian school program with which the school teacher should be familiarized.

^{1/}For a complete listing of the location, type, and size of Federal Indian Schools, see Appendix.

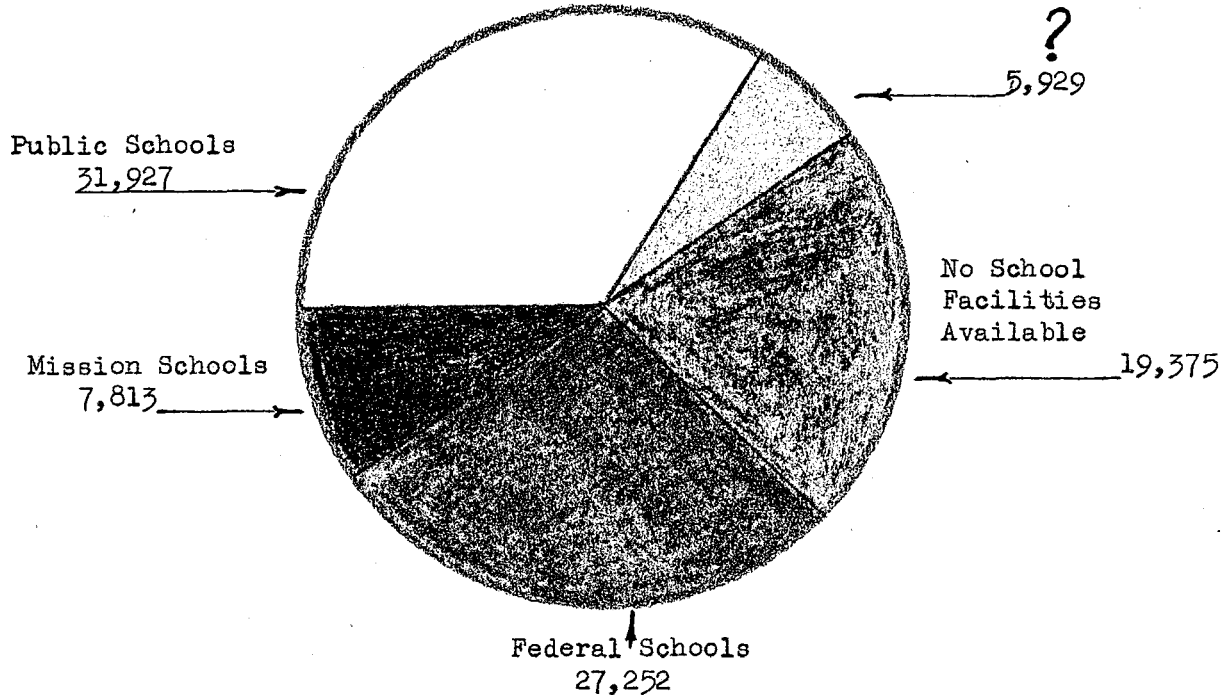


Figure 2.. Educational Facilities Provided for 92,296 Indian Children of School Age.

The primary objectives of Indian schools according to the Bureau of Indian Affairs are:

- "(1) To give students an understanding and appreciation of their own tribal lore, art, music, and community organization.
- (2) To teach students, through their own participation in school and government, to become constructive citizens of their communities.
- (3) To aid students in analyzing the economic resources of their reservation and in planning more effective ways of utilizing these resources for the improvement of standards of living.
- (4) To teach, through actual demonstration, intelligent conservation of natural resources.
- (5) To give students first-hand experience in livestock management, use of native materials in housing and clothing, in subsistence gardening, cooperative marketing, farm mechanics, and whatever other vocational skills are needed to earn a livelihood in the region.
- (6) To develop better health habits, improved sanitation, and higher standards of diet with a view to prevention of trachoma, tuberculosis, and infant diseases.

- (7) To give students an understanding of the social and economic world immediately about them and to aid them in achieving some mastery over their environment.
- (8) To serve as a community center in meeting the social and economic needs of the community."¹/

The fact that educational objectives are prescribed, in no way signifies any degree of regimentation from the front office. Principals of Indian schools enjoy a wide latitude in their curriculum planning. Because of the sharp variance in the educational needs of Indian children, because of their different backgrounds, schools do not adhere to rigid courses of study. In most cases, the classroom teacher exercises considerable flexibility in the planning of an educational program which is adaptable to his group. This same educational program extends beyond the classroom and makes him an active participant in community affairs.

Serious consideration must be given to the teacher's adaptability to isolated situations with a limited number of people. He must have an ever-present appreciation of Indian viewpoint and a willingness to exercise educational and social leadership in his community.

¹/United States Civil Service Commission, Announcement Number 160, Teacher For Duty in the Bureau of Indian Affairs, Department of the Interior, U. S. Government Printing Office, Washington, D.C., 1951.

CHAPTER II

THE INDIAN SERVICE TEACHER AT WORK

1. The Students

The kind of students encountered in Federal Indian Schools varies greatly and is influenced by the extent to which the American cultural pattern has been assimilated. One teacher will find little or no difference in student behavior in a thoroughly "Americanized" school, while another will be catering to a non-English speaking class who are being introduced to an alien culture.

When a difference occurs between the Anglo and Indian classroom, the home background is, perhaps, the most influential determinant of this difference. The teacher will find the majority of classroom situations characterized by cultural changes and language handicaps for the Indian children. In those areas where assimilation of the American way is almost complete, it is the policy of the Bureau of Indian Affairs to place the student in public schools whenever practicable. It would follow, therefore, that those schools remaining under federal supervision, cater to less assimilated groups. Pupils in government schools are for the most part children of full-blood Indian parents. They live in areas that are often remote from any contact with English-speaking persons, and when they return home from school each day or at the end of a school year they speak the tongue of the family.

Table 1 on the following page describes the degree of Indian blood of the students in three grade levels in the different types of schools and in the different geographic areas.

Table 1.--Per Cent of Students Having Various Degrees of Indian Blood ^{1/}

Grade...	FULL			7/8			3/4			1/2			1/4			some			none		
	4	8	12	4	8	12	4	8	12	4	8	12	4	8	12	4	8	12	4	8	12
Boarding Schools	72	63	35	3	4	2	10	12	22	11	11	22	3	8	9	1	1	0	0	0	0
Day Schools	73	63	44	4	6	0	7	9	6	10	16	25	4	4	12	0	0	0	1	2	12
Mission Schools	48	49	51	5	2	3	13	14	20	14	14	17	13	17	9	0	2	0	6	0	0
Non Reservation	35	43	49	2	5	2	29	17	18	27	21	18	7	14	12	0	0	0	0	0	0
Public Schools	25	10	9	3	3	1	19	10	3	20	12	4	7	11	7	0	3	6	37	51	70
Miscellaneous Indian ...	49	60	52	3	3	5	19	14	11	20	16	20	7	7	11	0	1	0	0	0	0
Southeast Indian	63	14	*	6	25	..	10	18	..	8	11	..	8	21	..	5	11	..	0	0	0
Great Lakes Indian.....	16	23	..	2	0	..	43	23	..	25	23	..	13	30	..	0	0	..	1	2	..
Great Lakes Mission.....	21	6	..	3	6	..	12	6	..	26	47	..	21	29	..	3	6	..	15	0	..
Great Lakes Public.....	25	5	..	6	2	..	13	16	..	24	36	..	23	21	..	1	2	..	8	18	..
Dakota Indian.....	40	38	25	9	7	1	13	17	31	25	25	22	9	10	14	0	0	0	2	4	7
Dakota Mission	31	28	0	5	2	10	21	21	40	19	25	30	24	25	20	0	0	0	0	0	0
Dakota Public.....	14	4	7	0	1	0	7	7	2	16	10	3	7	7	5	2	0	2	55	70	82
Mountain Indian	52	56	..	7	8	..	19	19	..	14	14	..	7	3	..	0	0	..	0	0	..
Mountain Mission.....	25	12	..	21	0	..	8	38	..	12	12	..	0	25	..	0	12	..	33	0	..
Mountain Public.....	22	7	3	4	1	0	15	13	10	8	11	19	11	15	19	3	4	13	36	48	35
Pacific Indian.....	56	44	49	3	6	7	21	18	14	15	21	16	5	11	13	0	0	0	0	0	0
Pacific Public	40	20	17	6	6	2	8	12	16	10	12	2	6	6	4	0	1	4	30	43	65
Southwest Indian	94	91	95	1	1	0	2	3	0	3	4	0	0	1	5	0	0	0	0	0	0
Navajo Indian.....	97	96	100	0	0	0	2	4	0	1	0	0	0	0	0	0	0	0	0	0	0
Navajo Mission.....	86	96	93	0	0	0	11	4	7	3	0	0	0	0	0	0	0	0	0	0	0
Pueblo Indian	96	98	100	1	1	0	1	0	0	2	1	0	0	0	0	0	0	0	0	0	0
Pueblo Mission	97	100	..	0	0	..	0	0	..	3	0	..	0	0	..	0	0	..	0	0	..
Pueblo Public .....	..	..	100	..	..	0	..	..	0	..	..	0	..	..	0	..	..	0	..	..	0
Oklahoma Indian.....	65	64	40	2	3	3	10	14	19	19	16	25	4	3	12	0	1	0	0	0	1
Oklahoma Public	14	6	0	1	1	1	5	0	1	3	5	3	3	11	6	6	6	8	68	70	81
Alaska Indian	28	68	25	5	0	0	17	12	8	50	12	25	0	9	42	0	0	0	0	0	0
Alaska Mission .....	..	..	45	..	..	0	..	..	18	..	..	27	..	..	29	..	..	0	..	..	0
Alaska Public	12	42	..	0	4	..	0	12	..	65	14	..	23	9	..	0	1	..	0	18	..

*.Indicates that no students were tested at this grade level in this area.

^{1/}Shailer Peterson, How Well Are Indian Children Educated?, United States Indian Service, Haskell Institute Print Shop, Lawrence, Kansas, 1948, p. 28.

These acculturation differences might be best understood by a description of the "white influence" on a few pupils in a pueblo of the Southwest:

" J.....like nearly every Domingo boy, is from a non-English speaking family; however, his father maintains a trading booth on the main traffic artery between Albuquerque and Santa Fe and has much contact with the tourist trade. His pick-up truck takes them to both cities on occasional shopping trips. The family travels to neighboring Pueblo ceremonials, and look forward to annual visits to Gallup for Indian Day or periodical trading trips to the Navajo country. There will be a movie once in a while in the city. There is a battery radio in the home. (Domingo's ruling conservatives have not yet consented to electrifying the Pueblo, despite the main power-line one mile away). J.....'s older brother has attended Santa Fe for his high-school training at the Indian Boarding School. J..... has an English vocabulary. True, the words come out in pretty weird combinations sometimes, but there is some practical ability at self-expression.

J..... represents the highest degree of acculturation amongst the elementary youngsters. There are exceptions. Very rarely, there will be a child who has transferred to the public school in the town of his father's employment--Albuquerque, Santa Fe, or Domingo. Invariably the separation from the pueblo is short-lived, either because of an allegiance to a culture with strong ties of influence by reason of the oneness of its religious, social and economic structure, or is cut short because of an obedience to the decree of the powers-that-be who frown on "expatriation". Thus we have a child returning to the pueblo with considerable facility in his use of English. It follows also that this youngster will be in the best achievement groups.

At the other acculturation extreme would be R..... In her case, there are no regular trips to the city, nor to the highway. When the school takes its annual bus ride to the State Fair, R..... remains in the pueblo. No radios in this home. No exposure whatsoever to English, not even traders' visits to the household to purchase parents' handiwork. To this youngster, illustrations in the reader could well be adventures to a different world. To R... the teacher might be the personification of the White world. Even rides to Domingo, the trading post a mile away, are few and far between. With the exception of her attire, and talks with chums, the acculturation comes close to zero.

There are varying degrees of outside influence between the two extremes mentioned above--children whose parents or brothers have worked on the railroad or who have been in service during World War II, or children whose sisters have worked as housekeepers in Albuquerque or Los Alamos. I have in mind one youngster whose grandfather after having attended Carlisle Indian School, worked as a baker for the Indian Service, but who has since returned to

the pueblo. And there are those whose relatives travel extensively in the Southwest. Even those whose grandparents are among the ruling elders who might occasionally represent the pueblo in Washington, D. C.

In all instances of variation, the Domingo cultural heritage never seems to suffer at the expense of Americanization. Though one child might be more "American" than another, he never seems to be less of a Domingo than any of his classmates, at least in the outward manifestations. By that I mean, the child and his family abide and adhere rigidly to village decorum. For the most important ceremonials (dances), school is called off. When school is in session during less demanding rituals there is a general restlessness in the classroom. The pupils yearn to be at the scene of activities. Amusingly enough, any rhythmical stepping to the pencil sharpener or to pencil tapping in a general climate of restlessness was my fairly accurate barometer, when I looked for the next village dance". 1/

The youngsters cited above are members of one of the most conservative pueblos and would be judged as extreme cases in comparison to the more progressive and more assimilated groups. However, they are by no means the most extreme in the degree of cultural difference. Many of the Navajo children, too, have seen no whites until school, have been in complete ignorance of the basic facts of hygiene and, in their nomadic existence, have had no concept of community living, let alone the white way of life. Table 3 on page 11 shows the wide difference in the parents' schooling.

The teacher in the average Indian classroom may expect normal, healthy children, probably sensitive about a language handicap, extremely likable, artistically and, athletically inclined, mentally alert, and genuinely receptive to formal education. He will find in an atmosphere of understanding and affection, a situation which is a thoroughly satisfying teaching experience.

1/From the writer's description of some of his pupils at Santo Domingo Pueblo, New Mexico, 1951-1952.

Table 2. Average Years School Attendance of Parents of Children ^{1/}

Grades....	4		8		12	
	Fath.	Moth.	Fath.	Moth.	Fath.	Moth.
Boarding Schools.....	4.2	4.0	6.2	5.8	7.1	6.5
Day Schools	5.5	5.7	5.4	5.7	4.8	5.9
Non Reservation Schools.....	6.3	6.4	6.5	5.8	7.2	7.0
Mission Schools.....	6.4	6.3	6.1	6.4	6.3	7.1
Public Schools.....	7.3	7.9	7.4	8.2	7.6	8.0
Miscellaneous Indian Schools.....	5.7	5.8	6.0	6.5	6.6	6.7
Southeast Indian Schools.....	4.3	4.2	4.7	4.1	..	..
Great Lakes Indian Schools.....	6.8	6.8	7.3	7.4	..	..
Great Lakes Mission Schools.....	7.3	8.0	7.3	7.2	..	..
Great Lakes Public Schools.....	6.2	6.8	6.7	7.0	..	..
Dakota Indian Schools.....	6.6	6.7	6.6	7.1	7.0	7.5
Dakota Mission Schools.....	8.1	7.7	8.3	7.5	7.7	7.3
Dakota Public Schools.....	7.4	8.3	7.8	8.4	7.2	7.1
Mountain Indian Schools.....	6.0	6.3	4.6	4.4	..	..
Mountain Mission Schools.....	6.0	6.9	6.0	6.0	..	..
Mountain Public Schools.....	7.6	8.2	7.4	9.0	7.1	8.1
Pacific Indian Schools.....	6.4	6.8	5.5	6.8	6.1	5.5
Pacific Public Schools.....	7.7	7.5	7.2	7.6	7.3	8.6
Southwest Indian Schools.....	6.3	6.3	5.7	5.6	7.2	5.6
Navajo Indian Schools.....	1.7	1.4	2.2	1.3	4.3	1.8
Navajo Mission Schools.....	4.7	3.6	5.6	5.5	5.1	6.5
Pueblo Indian Schools.....	4.3	5.1	5.7	5.8	5.5	6.0
Pueblo Mission Schools.....	4.6	4.5	3.8	3.8	..	..
Pueblo Public Schools.....	..	..	..	..	5.2	7.0
Oklahoma Indian Schools.....	6.8	6.5	6.9	7.3	8.1	7.9
Oklahoma Public Schools.....	6.9	8.1	7.3	9.2	8.1	8.3
Alaska Indian Schools.....	6.2	4.7	5.7	5.2	5.6	4.7
Alaska Mission Schools.....	..	..	..	..	9.0	7.6
Alaska Public Schools.....	9.3	10.3	8.9	10.1	..	..

^{1/}Shailer Peterson, op. cit., p. 30.

There follows an excerpt from a recent educational review comparing the Indian youngster of 14 years ago with the one of today:

"In the 14 years that have passed, the Indian Service has done a great deal to equalize many of these aspects of Indian and non-Indian life. The Indian children who were refused admission to public schools 14 years ago because they were dirty, ill-kempt and diseased, are welcome today because they are clean and fully as healthy as the white children with whom they associate. Once they know what is expected, most Indian parents have been more than anxious to keep their children that way.

As rapidly as the medical branch has reached Indians suffering from trachoma and applied the necessary curative techniques, Indians have been happy to be freed from this disease. As rapidly as Indians have gained confidence in Indian Service hospitals, as able to arrest tuberculosis, Indians have come for hospitalization in larger numbers than we have been able to accommodate. As rapidly as Indians have become convinced that the schools of the Indian Service or the adjacent public schools can furnish skills and knowledge to their children which will better their economic status, Indians have come for an education in larger numbers than can be accommodated with present facilities. To the extent that we have been able to demonstrate to Indians the advantages of civilization and the superior comforts of civilized living, they have sought to acquire these material aspects of our culture as industriously as non-Indians.

It has been difficult for many non-Indians to fully appreciate the fact that many Indian groups start at zero and need careful, sympathetic and intelligent guidance to prepare them to use the valuable elements of our culture and that they need successful experience in manipulating those elements and the economic opportunity to acquire them before such use can become general. Those who work with Indians must believe in them, and their belief will be amply justified."^{1/}

2. The Physical Plant

Schoolhouses range from dilapidated log shacks to modern plants. New school buildings are a small minority of the total. However, buildings are continually being improved, and new architecture is characterized by ~~advance-~~

^{1/}Willard W. Beatty, "Believe in Indians", Indian Education, October 15, 1951, 213: 1-2.

ments from a functional as well as an aesthetic aspect. In most cases, construction is from local materials along native styling. If the newcomer is situated in one of the larger boarding schools, the teacher may expect up-to-date apartments, well furnished, at nominal fees. For the children, the unit type and cottage type of dormitory that simulate normal family group quarters are favored. The former accommodates four students in a single room and limits the total unit to about thirty students. The latter includes a kitchen, dining room, and other service facilities for a group of some twenty students who are under the supervision of a resident teacher or other school representative. Students housed in these smaller units perform duties that are naturally scaled down to the requirements of normal living conditions, in contrast to the unrelated work detail of the antiquated barracks dormitory. The smaller units also serve in a measure as laboratories in connection with the home economics program.^{1/}

The newly constructed schools include classrooms, auditoriums, libraries, workshops, garages and store houses.

In the day and boarding schools of more isolated areas, the teacher will find either adjoining or separated living quarters. Quarters include, in most cases, all modern utilities. Wherever the site is too far removed from the main power line, a generating plant is usually provided. Because the standards of living vary with the location, the recruit would be at an advantage to write directly to the principal of the school in question for information about living conditions which could very differently influence his degree of satisfaction with the assignment. The new teacher should make

^{1/}Evelyn C. Adams, American Indian Education, King's Crown Press, New York 1946.

a thorough investigation of what is to be his new home. Especially in situations of extreme isolation (and there are many) inquiries about utilities, trading facilities, transportation accommodations, and road conditions should be made before acceptance of any position is made. Serious consideration should be given to the extent of isolation and to the compatibility of the teacher's temperament for the contrast in living conditions with his accustomed environment.

3. Salary, Leave, Duty

Elementary and secondary teachers are paid the same wage scale. At the time of this writing the minimum entrance salary is \$3410. There is a yearly increase of \$125 until the maximum scale is reached. Maximum salary varies with the grade of position and ranges between \$4160 and \$4955. Both elementary and high school teachers who have special qualifications or are willing to supervise a college dormitory or serve as head teacher may earn salaries above the rate paid for classroom teaching only.

The average rental is \$30 a month for cottage or apartment (utilities included) for employee and family; and from \$10 to \$18 per month for a room for a single employee. Employees are given opportunities to raise gardens, to establish boarding clubs and in other ways to further reduce their living costs.

Except in 12 year combination day and boarding schools, vocational teachers in Indian Service schools receive a smaller weekly wage for teaching than the prevailing weekly wage for their trades. This condition probably shows the effect of the Civil Service job classification which makes it practically impossible to classify a teaching position at a grade and

salary level equal to the wage rate in a trade. However, there are compensations. As stated in an Indian Service bulletin:

"The vocational teacher is employed the year round and does not lose wages between jobs. The teacher does not lose time due to seasonal variations which affect many trades. The teacher has sick leave, vacation with pay, retirement annuities, automatic increases and benefits which are the goal of many trade unions composed of workers whose actual weekly and hourly wage scales are higher than those of vocational teachers. The comparison on a straight weekly or hourly wage basis is definitely unfavorable to vocational teachers. On a basis of annual income, and employee benefits, the discrepancy is not as serious as it may appear". ^{1/}

Civil Service regulations allow 15 days sick leave per year, with a maximum accumulated sick leave of 90 days.

Indian Service teachers are on duty for the entire year except for 13 days annual leave which, after three years is increased to 20 days. Educational leave for approved in-service training is granted by the area supervisor for personnel desirous of further professional study. The entitlement is for 30 days, with pay, six weeks' salary per year. The Service maintains a summer school for teachers at the Intermountain School, Brigham City, Utah where specialized courses in Indian education are offered. Administrative officers are employed on the same year round basis as the teachers and other school personnel. The teacher is on duty forty hours a week, 8 hours a day, with school in session 180 days per year.

4. The Equipment and Supplies

In January, 1951, there was conducted a survey of all Indian service schools to determine how they compare with schools in general. The rating standards were taken from Life magazine's scoring criteria for "best",

^{1/}United States Indian Service, "How Good Are Indian Service Schools?", Indian Education, (October 15, 1951), Supplement--Issue 213: 3-4.

"average" and "worst" American schools. Of a total of 325 schools, 158 participated in the self-rating scale. The following are some of the items of the scale with the findings of the questionnaires:

Item 41. "At least \$200 is spent per pupil. (Computed by dividing the total school budget for current operating expenditure by the total average daily attendance.)

Instructional supplies are generously provided. The elementary schools, the boarding and combination day-and-boarding schools all report a minimum expenditure of \$200 per child per year. Eighty-four percent of the day schools spend this amount. In the 12-year schools, reports range from 100 percent in the day schools to 93 percent in the boarding schools to 83 percent in combination day-and-boarding schools.

Item 42. "At least \$3 was spent per pupil last year for textbooks and supplementary classroom reading material, excluding library books."

Expenditures of \$3 per year per pupil are reported by 73 percent of elementary day-and-boarding schools and 80 percent of elementary boarding schools. In the 12-year schools 93 percent of day schools, 83 percent of combination day-and-boarding schools and 78 percent of boarding schools report at least \$3 per year per child spent for books.

Item 43. "At least 35¢ was spent last year per student in average daily attendance for audio-visual material, excluding purchase of basic projection and sound equipment."

Indian Service schools appear to be somewhat less well equipped with visual aids than with text books and other instructional supplies. The only schools reporting 100 percent expenditure of 35¢ per child per year are the elementary boarding schools. Ninety-three percent of the 12-year elementary schools report such an expenditure; followed by boarding and combination day-and-boarding with 82 and 67 percent respectively. Likewise elementary combination day-and-boarding day schools report 38 and 30 percent each.

Item 44. "There is at least 30 square feet of floor area per classroom per pupil in average daily attendance."

Twelve-year boarding schools appear to be the best in this respect (74 percent) and 12-year day the worst (7 percent). Elementary boarding schools and elementary day schools report 61 and 64 percent respectively. Of elementary boarding schools,

40 percent report 30 feet of floor space, the 12-year combination day-and-boarding schools report 33 percent.

Item 45. "At least 80% of the classrooms have movable desks."

Indian Service schools appear to be superior in regard to providing movable desks. The lowest percentage of schools reporting such desks was 88 percent in elementary combination day-and-boarding schools; with 90 percent in elementary day schools and all 12-year schools reporting 100 percent equipped with movable desks.

Item 50. "The washing facilities have hot running water."

Item 51. "There are flush toilets."

Item 52. "The school supplies soap in the school lavatories."

The sanitary facilities described in these three items are quite generally provided except in the elementary day schools. In these, 44 percent report hot running water, 34 percent flush toilets, and 86 percent provide soap. All elementary boarding schools provide all three. Elementary combination day-and-boarding schools report 100 percent for hot running water and for providing soap; 75 percent flush toilets. The 12-year day schools report 93 percent hot running water, and 100 percent with flush toilets and provision for soap. The 12-year boarding schools report 100 percent hot running water; 96 percent flush toilets but fail, probably through error, to report the provision of soap. Obviously, soap would be provided in these schools as elsewhere. The 12-year combination day-and-boarding schools all report hot running water, flush toilets and soap dispensers.

Item 56. "There is a high school football field."

The replies from the 12-year schools indicate that 100 percent of the day schools and over 80 percent of the boarding schools and combination day-and-boarding schools have football fields.

Item 57. "There is a school gymnasium."

Most Indian Service schools have gymnasiums. All elementary boarding and 12-year combination day-and-boarding schools report gymnasiums. Twelve-year day schools report 93 percent; boarding schools 82 percent. The elementary combination day-and-boarding schools report 63 percent with gymnasiums. Only 9 percent of elementary day schools are so

equipped. ^{1/}

Here is the summary of the ratings:

Table 3.--Summary of Indian Service School Survey Rating ^{2/}

	Elementary		12-Year Schools	
	Number	Percent	Number	Percent
Best	35	24	30	64
Average	101	70	16	34
Worst	8	6	1	2

The reader will bear in mind that 158 of a total of 325 schools is an inadequate sampling for a truly representative picture. He must take into consideration, also, that the approximate 50% of those who did not respond to the questionnaire would be less anxious to report on schools which might rate among the "worst". However, on the basis of the survey, Indian Service schools rank among "average" and "best".

5. The Curriculum

Curriculum planning is done for the most part at the local levels with area committees, comprised of faculty members, preparing guides and booklets as instructional aids. There are, however, Minimum Essential Goals, issued by the Indian Service for each grade level which prescribes certain definite grade expectancies. Beyond these basic minimum attainment standards, all course planning from the principal, supervisor, or Washington office is

^{1/}United States Indian Service, "How Good Are Indian Service Schools?", Indian Education, (October 15, 1951), Supplement--Issue 213: 3-4.

^{2/}Ibid., p. 2.

suggestive, rather than prescriptive.

The educational needs of Indian children can be so vastly different that standardized, detailed courses of study would be ridiculously ineffective in the attempt to satisfy these needs. Varying backgrounds of home and environment will determine the emphasis of instruction. For example, consider the use of identical courses of study in the language arts for two youngsters, one from a non-English speaking home of Indian environment, the other from a modernized American, English-speaking family.

The teacher will find one school more limiting than another in the "free-hand" he may exercise in the classroom, depending upon the administration; however, usually the classroom teacher will determine methods, materials and curricula.

The curriculum is made up of the same academic instruction as the public school which includes reading, writing, arithmetic, geography, history, and science, as well as extra skills which train for an understanding of desirable health practice, domestic living, and practical training in one or more of a variety of vocational fields, each of which is important, not only on the reservation but away from the reservation in both rural and urban communities.

In almost all schools, the language problem is the most serious determinant in curriculum planning. In most schools the number of beginners who can speak or understand English is small. Instruction of the non-English speaking child cannot be geared to a public school pace in these early years when the Indian child must first acquire an English vocabulary. Hence, reading, the avenue of approach to most academic learning, is retarded.

There follows a social studies curriculum plan for the United Pueblos

schools in New Mexico. The list includes only the unit captions for the different grade levels in one subject area to acquaint the reader with a sampling of Indian school subject content throughout the twelve-grade program.

Table 4. Social Studies Units for the Pueblo Schools 1/

Beginners

Discovering "readiness" skills, attitudes and appreciations

No Formal Units

Grade One

My home and school

My family works and plays.
 We work and play at school.
 We make our homes beautiful.
 We make our school beautiful.
 We make our homes healthful and safe.
 We make our school healthful and safe.
 We travel and communicate.

Grade Two

Living in the Local Community.

Where we get our food.
 How we make our home.
 How we get our clothing.
 How we travel and communicate.
 How we help each other.

Grade Three

Living in the New Mexican Community

Our Indian Speaking Neighbors
 Pueblos
 Navahos
 Apaches
 Utes

Our Spanish Speaking Neighbors

Ranchitos people
Penitente Village Folk

Our English Speaking Neighbors

The people of the great ranches (Clovis, etc.)
Mining and oil town people (Hobbs, Silver City)
The Atomic City, workers, and scientist (Los Alamos)
Big city people (Albuquerque, Santa Fe, Gallup)

Grade Four

Living in the world community

How people live in the hot dry lands.
How people live on the plains.
How people live on the highlands.
Why people of the jungles live differently.
Why it is difficult to live in the cold lands.
How the seacoast affects ways of living.

Grade Five

My people---my country.

People of the old world meet the new
Europeans come to live in the New World Colonies
A New nation is made in America
The Nation reaches out for new lands and new ways
of living
Conflict strengthens the Union
A greater America becomes a better America through
the new ideas of her great men
The United States becomes a leader in the World Family

Grade Six

Living with our continental neighbors

Our northern neighbor is Canada
Mexico is a land of contrast
Central America is made up of miniature countries.
Venezuela, Colombia, and Ecuador are beginning to
take their places in the world
Andean countries began as ancient Quecha (Inca)
civilizations.
Brazil is one of our best friends in Latin America.
The island people of the great oceans prove to be
worthy hemispheric neighbors. (Greenland, Iceland,
Indies.)

Our other neighbors are the Guianas and British Honduras.

Grade Seven

The Old World-----The New World

The New World reaches back for the usable ideas of the remote past.

The Western Europeans develop national unity and make significant contributions.

Asiatic peoples try modern ideas and face the West with new problems.

Africa awakens and challenges its world neighbors. World Affairs, impacts everywhere.

Primitive man learned to use his world.

Civilizations developed in the Near East.

Contributions of Greece and Rome.

Growth of European nations.

Development of Asiatic groups.

Living South of the Equator.

Grade Eight

Europeans discover a New World.

Democracy grows in America.

Pioneers take the American Way across the continent.

A changing America promises a better life for all.

The U. S. emerges as a world power and takes a place of leadership.

Grade Ten (The units for Grade Nine were omitted from the curriculum booklet.)

Backgrounds for world understanding

Primitive man learns to use his environment.

Early civilizations grew in the great river valleys.

Greeks experiment with government, art and science.

The Romans build roads, laws and an empire.

The barbarians challenge European progress.

The age of the Church, the castle and the town.

Medieval Europeans emerge as nations during the Renaissance.

European nations become world powers.

People struggle for their rights.

Machines and science change social and economic patterns.

Democracy struggles for survival.

Free nations unite for world action.

Today's world tomorrow.

Grade Eleven

The march of the United States to world responsibility

Indians developed unique civilizations in America.
Changing Europe discovers America.
Europeans explore and colonize the New World.
The fight for the New World.
Paths to freedom.
A new Government is established.
Trails westward.
Saving the union.
Men and machines
The United States widens its responsibilities.
Americans at home.
America faces current problems.

Grade Twelve

Taking my place in today's world

Man makes government.
Living in and out of my community.
My state government.
The constitution in action.
When governments of the world meet.
Understanding ourselves and others.
Indian Problems.
My life as a democratic citizen.

CHAPTER III

THE MAJOR PROBLEM AREAS OF THE BEGINNING TEACHER

1. Non-English Speaking Students

More than half of all the children attending Indian schools enter with no knowledge of English. In regions of the Southwest the teacher will find among most Navajo and some Pueblo enrollments a beginning class for those who speak and understand only the Indian tongue of their parents. It has been estimated that four out of five Navajo, adults included, depend entirely on the Navajo language. In the Dakota area, teachers estimate that one third of the children first entering school do not speak English. Of course, the proportion of non-English speaking groups varies throughout the country. Some Oklahoma Indians speak English exclusively and have been doing so for as long as they can remember; others in the Southwest speak nothing but their own native tongues.

Teaching bi-lingual groups should be anticipated by the teacher thinking about Indian service work, and should be considered in his academic preparation. Being entirely dependent on a strange language for self-expression and comprehension becomes a very real trial for youngsters and places an obligation for proper instructional techniques on the faculty. This problem is mostly the childrens' handicap and is more demanding of them than it is of the teacher. The non-English speaking child must learn to speak, and to think, and to write in the new language. Instruction in functional English becomes a part of the beginners' curriculum before formal reading

takes place. Specialized training in the teaching of reading is necessary for sound teaching preparation. Continual enrichment of vocabulary, and emphasis on the improvement of reading are common to most schools, especially those whose students have no English whatever in their out-of-school environment.

The instruction of bi-lingual groups should be recognized as a specialized field. The typical American teacher has attended public school and received his training where the problem usually did not exist. Hence, the average Indian service teacher comes face to face with it as a new experience and with inadequate preparation. Since formal instruction along these lines is so scarce in teacher-training institutions, the teacher usually must rely on in-service training at summer school, or self-instruction during the school year to cope with this problem.

When the bi-lingual situation is encountered in the classroom, children will be found to be "sub-standard" or "retarded"--in comparison with white schools--but only until the language problem is overcome, indicating that the school progress of the Indian child is equal to the white as soon as the quality of teaching is good enough to remove the language barrier.

Each bi-lingual classroom is distinct enough in its problem to require the teacher's own diagnosis and his own suggested teaching techniques, but there are common failings to which the novice may be susceptible:

In dealing with groups from completely different cultural backgrounds it is extremely easy for the teacher to take for granted contacts common to our white society that Indian children know nothing about in their limited assimilative experiences. In teaching such youngsters an important consideration should be how closely the instructor should "approximate zero" in

the presentation of materials. Until the teacher has some understanding of the youngsters' pattern of living, he will never know when they are in complete ignorance of classroom examples or topics under discussion. Even the simplest of daily habits--personal grooming, eating, sleeping--can differ so markedly, that a general discussion with reference to the white way of doing things could be completely beyond comprehension.

Another consideration in the teaching of bi-lingual children is the necessity of clear-cut, simplified expression. Talking over the childrens' heads is disastrous to learning and is easily done in Indian schools. The following excerpt is from an article in the Indian Service publication, Indian Education:

"The best cure for such a teacher would be to take a trip into a foreign country, where she herself was not master of the language spoken by the majority of the people. She would soon find herself in a position similar to that of the children whom she had been teaching. The people speaking the native language would be talking freely and with great variety about things they were thoroughly familiar with, and which to her were only vaguely familiar. She would soon get to the point of wishing such foreign speaking people would reduce their conversational output and get down to a few, simple, direct statements, spoken sufficiently slowly to permit her to relate what they were saying to her rather limited knowledge of their language."^{1/}

This same inability to broadcast on the pupils' wave length leads to erroneous underestimation of the youngsters' intelligence. The teacher may easily stifle an alert group by assuming that pupils who in reality cannot understand what is being presented are simply pupils who cannot learn.

The most successful practice in Indian education has made use of interpreters who make oral translations into their native tongues while class-

^{1/}United States Indian Service, Indian Education, Bulletin, 1952, Number 218 Haskell Institute, Lawrence, Kansas. p. 6.

room procedure is under way. Experience with Navajo-speaking youngsters gives no support whatever to the modern language teaching thesis that the best way to learn a foreign language is to be in a classroom where nothing but the foreign language is spoken.^{1/} The youngsters who get a clear understanding of what is going on, in their own tongue, learn English much faster than those exposed to nothing but English.

In those schools, however, where the community forbids the use of the native tongue at school, the teacher has no interpreter and must depend entirely on his own resources and training to convey language meanings. Instructions in the language skills continue all through school in a much more intensified manner than in the public schools where the language problem requires no special attention. Indian service summer schools and its publication, Indian Education have given constant attention to the language problem. Under such stimulus Indian children, in recent years, are showing a much greater fluency in oral English. As a result, they are making much more normal grade progress and some upper elementary and junior high school classes can demonstrate better English usage than will be found in some high school classes.

2. Classroom Control

The "discipline" problem depends almost entirely on the effectiveness of the teacher's control of his class. Classroom control is no more nor less difficult in Indian classrooms than in other teaching situations anywhere. The means of acquiring the effectiveness that brings a well-disciplined group

^{1/}United States Indian Service, Indian Education, Bulletin, 1952, Number 218, Haskell Institute, Lawrence, Kansas. p. 8.

are as manifold as the number of different teachers and classes themselves. Because control so directly influences learning, it seems proper to consider this as a major problem area of the beginning teacher.

Although a well-disciplined group by no means insures a learning situation, the beginning teacher should recognize that learning cannot take place without a controlled classroom. To generalize on the characteristics of all Indian classroom behavior from the writer's single year's experience with one class would be fallacious; however, there are commonly accepted generalizations on classroom behavior that are no less applicable to Indian children and that may be helpful to the novice.

The pupil must have respect for the teacher. This same respect can neither be asked for nor demanded but must be earned through competence and sincerity. Competence in any given circumstance is not a standard, clearly-defined quality, but a prerequisite to most competently controlled behavior is the teacher's unquestioned authority. The teacher who underestimates the youngsters' ability to quickly detect weakness or wishy-washiness or bluffing is fooling himself. A class of children looks for and is reassured by a teacher who expects his instruction to be carried out, and in whose authority there is firmness.

Authority does not mean domination, however. There are completely self-directed Indian classrooms which have more consciousness of a controlling authority than those classes in which teacher-tyrants "guide" their groups by fear and threats.

Being aware of the cultural difference between some schools and communities, the teacher should not make the mistake of too hastily trying to indoctrinate a classroom with the democratic way. Democracy, yes, insofar

as there is always respect for the dignity of the individual, but there must be a conditioning for democracy that comes only with education. When the student first observes the rules you play by, his gradual participation comes easier with so much the less infringement of your rules. There are many school situations where the pupils live in two different worlds. In many cases after school hours or after the school term they return to a way of life no less encompassing than our own democracy. It would be unfair to expect these youngsters to conform to a long established system of educating the White American--a system that is often alien to the Indian's way of life. An awareness of the adjustment that children must make between the home and classroom community will make for a better understanding of pupils' behavior.

3. The Relationship of Teacher and School to the Community

The significance of the school in community activities is dependent to a great extent on the personal influence of the faculty members. Schools with a P.T.A. form a very low percentage among the schools, with the greatest membership being among the elementary day schools. The membership is probably accounted for by the close working relationship between teachers and parents in the smaller schools where teachers' quarters adjoin or are part of the community. Combinations elementary day and boarding schools have better representation (about 60%) for the same reason. In areas where school plants are removed from the community there can be no educationally--active organizations that require parent membership. The boarding and combination day and boarding schools would be examples. However, the influence of teacher and school in the student community is probably greater in the boarding school where the faculty more actively participates in social as well as

academic affairs.

The same opportunities for parental cooperation in school affairs are present in Federal schools and perhaps to a greater degree in the more isolated settlements where the teacher is part of a smaller community. Here too, the extent to which the school is engaged in activities depends on cultural differences as well as on the parents' attitude toward education. In the more conservative communities, education seems to be tolerated for its utilitarian aspect alone. Education means literacy; literacy means more money. In some of these schools, there are varying degrees of reluctance amongst the parents for any organized groups. This hesitant attitude leaves little room for an active role in community functions. In these instances, the school house and its staff are kept at arm's length.

In contrast, there is the school which is the focal point of community affairs. Movies, health, clinics, dances, and adult education classes may be held regularly at the school under faculty sponsorship. Athletic events may be well-attended. In these cases, the teacher is a significant member of the community group.

Those schools with vocational training probably have greater opportunity for influence in the community scheme because of the more material results of their educational programs. For instance, in the stock-raising areas of the Dakotas, cattle and poultry raising is part of the high school curriculum. To train a student to successfully operate a cattle ranch becomes a very real accomplishment, quickly recognized and easily appreciated by the community.

The same relationship between school and community would hold true in those areas where educational programs are planned to suit the needs of the

regions as well as to equip the student for a livelihood.

Although school-community relationship profits by those educational programs which are closely in keeping with opportunities to be found in the immediate area, the vocational training does not detract from the student's academic achievement,^{1/} and the Indian service teacher does not rule out preparation for higher education. The Government makes available annually many loans to Indian high school graduates to pursue advanced vocational training and to study in colleges and universities. Additional appropriations are also available to stimulate advanced study through scholarship grants. In addition, working scholarship opportunities are provided in Indian Service schools which enable young Indians to earn their board and room while in attendance at local colleges and universities.

Since the passage of the Reorganization Act of 1934, which set up a new Federal Indian policy, more than 2,500 Indian boys and girls have secured educational loans. Today Indian college graduates are finding employment in the professions both within the Indian Service and in the world outside. More than 100 students a year are graduated from the post-graduate secretarial courses at Haskell Institute, and large numbers of Indian young people are securing post high school training in many skilled trades. In this manner it is believed that a balanced educational program is in the making.

4. Motivation

Content subjects unrelated to real life experiences can insure utter drudgery for children. To be constantly exposed to texts and lessons which have no correlation to home backgrounds can make the school house thoroughly

^{1/}Shailer Peterson, How Well Are Indian Children Educated?, United States Indian Service, Haskell Institute Print Shop, Lawrence, Kansas, Sept., 1948, p.18.

distasteful to the Indian child. Indian education is especially vulnerable to the lack of proper motivation because most of the educational material used in the school room has been published for White American school consumption and therefore is less meaningful to children with different background experiences. Much has been done in the Navajo program to provide pupils with bi-lingual readers based on their own environment, but the bulk of school readers are standard public school texts. The use of these, presents no problem in thoroughly assimilated communities, but in less "Americanized" schools requires more in the way of enrichment techniques.

When dealing with a group who have contrasting background experiences from those described in the materials at hand, the teacher will find a more responsive and attentive class when he is constantly on guard against employing too much of the foreign and not enough of the real-life experiences. Children who have been accustomed to unrestricted, carefree recreation during off-school hours are not likely to relish the confines of a classroom unless they have proper motivation for learning.

CHAPTER IV

TEACHING METHODS, DEVICES AND TECHNIQUES

The teacher in the Indian Service will soon realize that various methods must be employed in order to help the child attain a mastery of the fundamentals of the skills subjects. One of the methods used in a modern school program is the activity method.

Edna Gerken, Supervisor of Health Education in the Indian Service, states her opinion of the activity program in this way:

"If teachers could realize that an activity program does not mean 'no standards, no goals', but that it is only another method of helping the child to attain skills and knowledge required for life in his particular environment, it might help them to guide their children into more purposeful activities and to see that they master the knowledge and skills necessary in carrying out these activities. Through the use of an activity that is interesting and worthwhile, the need for this mastery of fundamentals becomes evident and the child has an incentive for learning. The wise teacher will keep her goals in sight, and, at the end of the year, will demand definite accomplishment in the terms of basic skills and knowledge." ^{1/}

The activities that the teacher offers may, in some cases, be such that the whole class, as individuals, perform the task. For example, there might be a science activity in which each pupil brings in an

^{1/}These articles, by authorities in the Indian Service, were first published in the Service's monthly publication, Indian Education (1936-1943) and were later compiled by Willard Beatty, then Director of Education, in his book, Education for Action, United States Indian Service, Washington, D.C., 1944.

empty can and plants a bean. Watching and caring for this little plant will prove to be a fascinating experience.

Again, the entire class might participate in a health activity. Inspection of the members of the class to check on the condition of the face, hands, hair, and teeth might be a good way to start the day. Since these children suffer from a bi-lingual problem, English drill might be included in this health activity. For example, the inspector might ask each child as he approaches, "Did you comb your hair today?" to which the inspected one might reply, "Yes, I did comb my hair today."

Certain activities can be a group effort. Care of the classroom and its equipment might be assigned to various groups, e.g., housekeepers, librarians, and recorders of various reports.

The activities that are carried on should be graded so that they will be a challenge to children of all levels.

It must also be borne in mind that some students are manually minded, while others are artistically minded. In addition, some students will write well, while others are excellent readers. Well planned activities will furnish the opportunity for the development of each individual according to his abilities.

Probably it should be mentioned that activities do not necessarily need to take place in the classroom. Hildegard Thompson, Associate Supervisor of Elementary Education, Indian Service, writes:

"The classroom is not the sanctum of learning. It is quite likely that more real learning takes place without rather than within its doors. It is in order, then, to have groups of students working outside while certain other groups work inside the classroom."

The teacher who takes his class out of doors during a science period that is devoted to the study of animal life will find that the children's interest will greatly increase. It will not be many minutes before the youngsters will come running up to the "Answer Man" wanting to know what this animal is, or what that animal is - be it lizard, horned toad, or owl.

The study of plant life would lend itself readily to a similar type of field trip.

Possibly, just a few pupils might take their activity out of doors. The little fellow who simply cannot grasp those number combinations in the classroom, might very easily master them in the shade of a big cottonwood tree.

Another activity that might well take place out of doors is a geographic one. A field trip to study land-forms might be well worth while. If the group wanders only a short distance from the school it might (if, for instance it were a Pueblo group) easily see examples of mountains, plateaux, mesa, and plains - both desert and farm. Some members of the group might be able to sketch these land-forms while on the spot, as a culmination of the trip.

Many types of activities have been suggested by now. Actually, the field of activities of course, is limited only by the imagination and the ingenuity of the teacher.

Although the teacher in the Indian Service will find no course of study available to him, there are two reasons given for this by Willard Beatty:

"As a matter of fact, no course of study can be much more than a pious hope. When it is assumed to be anything else, self-deception inevitably follows. That is one reason why there is no Indian Service course of study. The other is because the regions of the Service differ so greatly that no 'uniform' course could be more than window dressing for the Chicago Office. It would have to be disregarded in the field if the children were actually to be taught most of the things that they need to know.

Locally, it is desirable that some sketch of probable sequence of teaching units be prepared. It is rather hard on the new teacher to be thrown into a classroom without at least some guide to indicate what has happened -- and what is expected to follow. But the very freedom from a uniform course of study is intended to provide the stimulus to take children where they are and carry them as far as they are able to go." 1/

From this statement it can be deduced that teaching units or the unit method, is an accepted way of teaching in this Service.

It should be remembered that the teaching unit may vary in purpose, content, or structure, but it is wholly and solely an educationally device that is uniquely focused on the pupil and his needs. These needs may be personal, social, or civic. The unit is so organized that it relates the material taught to large central ideas or concepts. From this organization, and the pupils' activities stemming from it, the teacher tries to establish basic understandings of a movement, or a people, or an idea.

Units that might be adapted to any number of groups would include such topics as: Animals We Like; Plant Life; or Our Indian Neighbors.

The pupils should have a large part in unit-planning. They should contribute, perhaps, even the suggestion of the topic for the

1/Willard Beatty, Education for Action, United States Indian Service, Washington, D.C., 1944. p.73.

unit if the unit is to serve the pupils' needs. Moreover, the pupils should contribute most of the questions and problems, as well as the activities and statements of possible outcomes, if they are to develop from the experience.

Teacher-pupil planning is, of course, based on the thought that pupil participation will produce plans that are more closely suited to their interests and needs. More and better learning will result if the learner participates in the planning. In addition, by this cooperative method of identifying student needs and interests, both teacher and pupil must work together. This, in itself, is a very valuable experience.

In using the unit method, division of labor is necessary because all the students cannot do research on all phases of a topic. This division also provides for the varying abilities and interests of the individuals in the group. By this division, one of the groups of pupils might look up reference material, while another of the groups would work on a map, and still another group might be constructing a boat model or a model of a house, while a different group would be working on a talk that it will give before the class.

Hildegard Thompson, who has been previously mentioned, states her views on group work in this way:

"Most teachers will agree that emphasis should be on individual growth instead of the acquisition of subject matter. Likewise, most teachers will agree that the individual needs of students can be met most effectively by teaching in small groups instead of teaching en masse. This is a principle which, they agree, is good pedagogy.

"Group work requires thorough planning and pupils should have a responsible share in the planning. With a share in the planning grows a feeling of responsibility in seeing the plans are carried out. This eliminates teacher-policing to see that all groups are busy. The teacher can then become an active member of one particular group without the work in the other groups coming to a standstill."

To carry on effective group work, a great variety of materials is necessary. Reading materials of various types are indispensable. However, there are many other available materials that are just as valuable. Much of this supplementary material can be improvised or found in the local environment. Native trees and plants, native foods and products, native soils and rocks provide a source of material that any teacher may use.

Willard Beatty claims:

"There is hardly a school in the Service which does not receive materials in cans, but discards the cans instead of preparing them for use in a variety of ways in the classroom. Any school or teacher who buys such things as Cream of Wheat, Quaker Oats, or Morton's Salt, and fails to keep the containers as substitutes for blocks, is lacking in ingenuity. Cardboard cartons of all types are pouring into our schools continuously and may be turned to a hundred uses in dramatic play. Wood and metal containers, and bottles may serve their purpose as furniture, toys, and building materials for structures. This may require some planning on the part of those in charge of the educational program to insure that such materials are not thoughtlessly discarded.

But more important still, the great out of doors still produces trees and grasses which went into primitive basketry. Clays in abundance for modeling and pottery may be found frequently in areas not before tapped for these materials, as on the Dakota reservations. The discovery and development of new materials which can be useful, is equally desirable.

Remember that our Indian potters didn't order their clay from Drakenfield, their basketry materials from Milton Bradley, nor their skins from Alaska. These things were all drawn from their environment, and to the extent that

we are ignoring their environment or diverting their attention from it to dependence on prepared or manufactured materials, we are increasing the poverty of the Indian."^{1/}

The teacher, in order to make the unit method of teaching as effective as possible, must have access to, and make intelligent use of, modern audio-visual aids. Here, again, the Indian Service is adequately prepared. Few, if any, teachers in this Service will have difficulty in locating such aids as opaque projectors, slide projectors, filmstrip projectors, motion picture projectors, or record players. The teacher who would make the past real for her children must, however, develop skill in the selection and use, variety in the presentation, and wisdom and honesty in the evaluation of such visual aids.

Altogether, the unit method has much to offer as a teaching procedure. Its effectiveness, of course, will be determined, in the final analysis, by the teacher who is using it. However, it is a fact that the pupils who master a significant unit will have new interests, will behave differently, and will make new interpretations. All of these reactions seem worthwhile.

It might be well, here, to mention one or two methods of teaching that could have been included in the the discussion of the unit or the activity program, but were not dealt with in detail at that time.

There is definitely a place for the Discussion Method in the classroom in the Indian Service. The new teacher will often find the children reticent to talk not only freely, but at all. There are several reasons

^{1/}Willard Beatty, Education for Action, United States Indian Service, Washington, D.C., 1944. p.52.

for this - some stemming from the social and cultural environments and backgrounds. One reason for the hesitancy to speak freely is the bi-lingual situation. In many cases the teacher will learn that the Indian child will speak English only in the classroom. The child will thus feel insecure in his use of this language in the classroom. The desirability of securing the free and natural participation of students in the classroom discussions has long been recognized. Knowing that students learn by talking, it is also true that the teacher can achieve greater insight into the child if he will talk. Accordingly, the teacher usually feels that discussion procedures are a valuable use of time.

A planned and prepared discussion, e.g., of a book, or a story, or even a character, involves study and preparation. It also involves selecting and organizing materials; it includes the very social activity of exchanging ideas with others; and it involves the necessity of listening to the opinions of others, and often accepting a compromise.

Many discussions in the classroom of the Indian Service will be of the informal type. A child who brings in an object to show the teacher (it might be his pet horned toad) - may be led to discuss this pet with his classmates. By this informal presentation by the child, many members of the class may be drawn into a discussion - many, indeed, who might otherwise be reticent.

On occasion, a discussion might center around some act of courtesy. If the teacher is observant, he will find instances of courteous behaviour on the part of some of the class members. Since these are acts

to be desired and approved, this courteous behaviour and the reasons for it might easily lead to a worthwhile, informal discussion .

It is only a short step from a discussion of courtesy to dramatization of courteous acts. Oftentimes, unwritten and unmemorized dramatizations can be used to motivate pupils and to teach some definite point quickly and simply. Here, the pupil identifies himself with the person whose role he assumes. Only a brief moment of thoughtfulness is necessary for the child to prepare himself to become Sir Walter Raleigh, or a grocer, or a boatman, or even a brave hunter returning after a dangerous trip. This type of teaching procedure can be meaningful or meaningless, depending, to a great extent, upon the attitude of the teacher who is employing it. If the teacher uses it thoughtfully and sincerely, he will find it one of the most effective methods of teaching because it is based on the principle of learning by doing.

Another teaching method that produce good results is the laboratory method. In using this approach, it is assumed that the teacher and pupils will have access to a room equipped with books, magazines, maps, pictures, drawing and construction materials, and possibly an extra work table or two. Actually, the procedure of the laboratory method is similar to that of the activity or assimilation period of the unit method. The pupils will work either individually or in groups, while the teacher acts as a guide. Informality is in evidence in this set-up. Creative ability is used to its fullest. The laboratory method would lend itself very well to handling such a

problem as Our Indian Neighbors. Certainly, a picture map of the neighboring tribes could be worked out much better in this laboratory set-up than in the old formal classroom situation. On the whole, the laboratory method is a practical, valuable way of teaching.

The newcomer to the Indian Service must be warned that, no matter which methods are employed in teaching the children in his classroom, there are going to be certain concepts that these children are going to find difficult to grasp. In teaching reading such common words as "policeman" and "automobile" are going to be sticklers for many little Indian children to understand. The teacher who has dealt with only white children may be confused by this herself. The answer is found in the fact that it is very hard for a child - like this little Indian child - who has never seen a policeman or an automobile to try and visualize such a thing. It is, therefore, the teacher's task to try and make these words become real for the child who has had no experience with such objects. At times, this will challenge the teacher's ability, but her ingenuity and imagination must come to her aid. It would be so much easier for the reading teacher if a reading system based on the Indian child's familiar environment were available.

Another field in which the novice teacher of Indian children is going to meet a challenge is in the field of arithmetic. The Indian child, living in a world of nature and animal stories in his early, pre-school years, is not going to have the number readiness or under-

stand the number system as well as his little white brother who has lived in a world of numbers from his earliest years.

Ann Clark, Associate Supervisor of Elementary Education, makes some pertinent remarks when she says:

"When the Indian child comes to school, he not only does not know the names of the digits, but he has not learned the concepts and he has not felt any definite need for them. He does not have number readiness. He must be introduced to even the simplest number ideas. The way beginning arithmetic is presented to the Indian child, then, has a very important bearing on his arithmetic thinking and reasoning throughout his life, and also upon his thinking in general. Next to learning to speak English with ease and understanding, learning to think arithmetically may be a most vital need for an Indian child. This is because arithmetic is based upon logic and reasoning, and, if properly taught, involves the solving of new problems through the application of known facts.

What, then, are some of the ways to help an Indian child to think in arithmetic terms?

Drill, of course, is necessary, but it certainly is not the first step, nor should it be overemphasized in the Indian classroom. Indian education, traditionally, is based upon observation, imitation, repetition, and memory. This is not adequate in the modern world. Indian children must be given skill in thinking out solutions for new problems.

The activity program is a much better method than drill, but it is only incidental instruction and does not cover all needs.

Indian children must be taught to understand the number system. They must be given the ability to think quantitatively. Clear, vivid, and emphatic concepts must be formed, must be retained, and must become an unconscious part of their training."

Miss Clark also makes a point of the fact that, in the transfer that is made from objects to the learning and manipulation of symbols, big, bold dots should be used. Indian children, interestingly enough,

like to group their dots in design patterns because even small Indians can handle design groupings with ease and enjoyment.

This mentioning of the Indian's ability to handle design might serve as a bridge to a discussing of the Indian's artistic ability and how it can best be developed.

If the little Indian child might have to struggle to master the fundamentals of reading and arithmetic, the opposite will be found to be true in the field of art. Here is where the Indian child is a natural. From his earliest days he has been surrounded by close relatives and friends whose hands have been busy at work producing, in many cases, outstanding works of art. The pottery and vases of the Indians, molded so carefully and designed so beautifully, have long been the objects of admiration by the white people. Who, for example, has not heard of the pottery of Marie of the San Ildefonso Pueblo? The colors, shapes, as well as the perfection and originality of the designs of these vases and this pottery have caused our white people to envy the Indians' ability. Furthermore, the basketry produced by the various Indians has again shown the skill and creative ability possessed by these people. What white person has not felt very proud to own one of these beautiful, Indian-made baskets? Is it any wonder, then, that the Indian children show such outstanding ability in their art work?

The teacher, in handling the art work, would be wise to approach it through the technique of free expression, for certainly the creative ability within these little ones is just bursting and more than anxious to be used. So, many opportunities will present themselves in a class-

room where these and other forms of artistic ability can be utilized. Already the picture map has been mentioned where amazing and original designs might be used. Why could not those old tin cans with the beans sprouting within, be covered with wrappings that have been artistically designed? Notebook covers - envelopes for report cards - dozens of situations present themselves daily for the use of the Indian child's ability in design. In this instance, the teacher can learn from the child, for certainly no teacher in an Indian school would think of showing the child how to produce a design. She will, in the truest sense, serve only as a guide.

Again, it will soon be apparent to the teacher that the Indian child also has unusual ability in the drawing of the animals and the plants of his environment because, as previously stated, he has been surrounded by nature and nature stories from just his very earliest days. In art, therefore, he might be expected to produce accurate examples of these forms of life. It is the teacher's obligation and duty to provide worthwhile situations in which this ability can be used to the fullest. Possibly that unit on Plants or Animals might be the avenue that will serve the purpose. Let the child create and produce; let the teacher guide and encourage.

In the field of music, too, the teacher will find that, due to tribal ceremonies that include much dancing and percussion music, the child will be unusually well developed in these particular phases of the subject. It might be an interesting - even amusing, experience for the teacher to find that the child has absorbed so much of the

rhythm and feeling for the tribal dances that he is even unconsciously influenced by them. For example, if the teacher notices one of his little pupils approaching the pencil sharpener some day in a very rhythmic manner, the teacher can be quite sure that the time for another Indian ceremonial dance is not very far away.

The approach to the study of music, then, would quite naturally be through rhythm and instruments. This child's sense of rhythm is bound to be better than that of his white brother. He can easily feel the rhythm of a song, or a march, or particularly of a dance. Lead the child from the known rhythms to rhythms that are unknown - from a 4/4 to a 2/4 or from a 6/8 to a 3/4.

As far as instruments are concerned, why not use the materials previously referred to - cans, cardboard boxes and cartons - and make them, in a laboratory period, into the finest percussion instruments ever heard? Think of the enjoyment that both teacher and pupils would have.

Actually, art and music are two fields in Indian education where the teacher may use any number of techniques and devices that come forth as the result of her own creative ability.

It might be added, in closing this discussion of methods, techniques, and devices, that it has been evident from earliest days of education that the individual children learn at different rates of

speed and with different degrees of thoroughness. No matter how conscientiously, therefore, a teacher may work, or what methods, devices, and techniques he may use, his amount of success will vary. He must not expect 100% success, but must be satisfied if he has done the best he could with what he had. The duty of the teacher is to take the children where he finds them and to guide them as far as they can go in their school year.

CHAPTER V

SUMMARY AND CONCLUSIONS

That there may be a use for a booklet such as this which purports to provide the prospective Indian Service teacher with an understanding of Government teaching seems to be a commentary on the need for better publicity on the part of the Department of the Interior, or of the Civil Service Commission, or of both, in the recruitment of teaching personnel. Except in the immediate areas of Federal Indian schools there is little awareness among professional educators of teaching opportunities in the Bureau of Indian Affairs.

To staff a government branch with professionally competent personnel should be an exacting function, and to wait until prospects drift to post office bulletin boards or hear, by chance, of Indian Service teaching does not seem to be the most effective way of getting the job done. This is not meant to be a reflection on the caliber of employees in the Service, but it does carry a strong disapproval of the passive, lifeless role the Government plays in its public relations when, charged with the education of some 30,000 children, it sits back and waits for qualified educators to knock on its door applying for positions.

When private industry is in need of specialized personnel it seeks them out. Uncle Sam could take a lesson. If the teaching of children is a profession, then superior teachers are worth being sought after, for children deserve never less than the best. The "best" must be recruited and reached personally in the universities, in the teacher-training institutions, and

among those actively engaged in the profession.

Teachers considering the Indian Service as a career will find schools which bear comparison with the average and best in respect to its students, its physical plants, its salary, its working conditions, its curricula and its administration. The Minimum Essential Goals for Indian schools will be found to resemble the subject matter objectives of the public schools; the enrichment of Indian School teaching will be drawn from the state courses of study found in each classroom. The books used in Indian Schools are approved by state curriculum specialists and recommended for use in public schools.

All Federal Indian elementary and high schools are accredited by the states within which they operate. Indian Service teachers in these schools are recruited by Civil Service examinations. Applicants must show successful completion of a full four year college course with at least 24 hours credit in education. Specialized preparation in education is specified for certain positions.

The 238 Federal schools range in size from crude, one-room school-houses with a handful of pupils to large modern boarding schools enrolling 2000 students. The types as well as sizes of schools vary. There are the day schools, the reservation and non-reservation boarding schools, the consolidated elementary and high schools, and the combination day and boarding schools. The Indian Service makes education available to Indian children from preprimary to post-high school grade levels.

Indian Education aims to prepare its students for life by imparting an appreciation of their own culture as well as by providing the academic and vocational training necessary to equip them for a useful life in the social

and economic community. The schools lay emphasis on utilizing regional resources for the improvement of standards of living. The prospective teacher should take into consideration that he is not joining an organization intent on perpetuating itself or his job. On the contrary, the Indian Service will probably consider its mission completed when there is no further need for an Indian Service. The same holds true with its Educational Branch. The growing trend to include more students under public school jurisdiction whenever advisable, seems to indicate a Service whose long-range aim is to do its job well enough to eliminate the necessity of its existence.

According to the most recent survey (1946), Indian Schools have made marked progress in the past two decades, both in the number of students taking advantage of education as well as in the reduction in percentage of retarded students. The following table compares the findings of the Meriam Survey of 1928 with those of Dr. Shailer Peterson who in 1946 had conducted a three-year program testing the achievement of Indian children:

Table 5.--Comparison of Academic Achievement of Indian Children (1928-1946)^{1/}

Status of Children in Indian Schools	1928		1946	
	Number	%	Number	%
Children ahead of their expected grade	264	2%	390	2%
Children at normal grade.....	1043	6%	9252	36%
Children retarded 1 year.....	2170	13%	6504	26%
Children retarded 2 years.....	2951	18%	4358	17%
Children retarded 3 years.....	3125	19%	2442	10%
Children retarded 4 years.....	2491	15%	1251	2%
Children retarded 5 years.....	1778	11%	563	2%
Children retarded 6 to 8 years.....	2635	16%	524	2%
TOTAL number studied in detail.....	16457	100%	25284	100%
Total, including preprimary and specials	28459		29274	

^{1/}Shailer Peterson, How Well Are Indian Children Educated?, United States Indian Service, Haskell Institute Print Shop, Lawrence, Kansas, 1948, p. 12.

Students in Indian Schools will vary greatly not only in academic ability but also to the extent that they are "Americanized" or to the extent that they have assimilated the American cultural pattern. The difference ranges from ultra-conservative tribes whose way of life has remained basically unchanged for centuries, to modernized, thoroughly assimilated groups.

The "language problem" is common to the majority of Indian schools. Here too, there is great variation in the ability of the students to speak English. In some regions the teacher may expect nearly 100% of a beginning group to have no knowledge of English. These conditions necessitate proper preparation in the instruction of bi-lingual children during teacher-training, and since reading is the heart of most learning, every teacher should be a teacher of reading. The teacher in most Indian schools will find emphasis on the language arts more intensified because of the language handicaps of the children. He must recognize this handicap as being a very real problem from the childrens' viewpoint and must be exacting in the use of his own teaching techniques to remove this barrier to learning.

The curricula of most schools are guided by grade expectancies or "Minimum Essential Goals", but the recommended manner of presenting class materials and subject content is flexible enough so that the teacher may expect to be the planner of his classroom educational program. The curriculum will be determined as much by the use of resources of the location and by the special backgrounds of the students as by standard "content" subjects. Academic achievement must not suffer at the expense of a vocational training that prepares the student for making a living after graduation, and vice versa.

In the recognition of his pupils' cultural differences, and limited assimilative experiences the teacher guards against making his presentation foreign to the children. He determines how closely his teaching must "approximate zero". He promotes learning by capitalizing on native resources and by bringing into the classroom real-life experiences taken from the immediate environment. He appreciates the adjustment the student must make from the carefree recreation of the outdoors to the confines of a classroom and tries to motivate learning by giving education an appeal.

Before securing a position, the teacher will find out as much as possible about his place of appointment from the principal of the school in question, then give proper consideration to the likelihood for adjustment to such a situation. The effectiveness of his teaching in the Indian Service will depend on the teacher's degree of satisfaction with his situation, on his proper training, on the methods he uses to motivate learning, and on the belief he has in his students as well as in what he is doing.

APPENDIX

Table 6.--Location, Type and Size of Federal Indian Schools

State, Jurisdiction, and School (Av. Daily Attendance fiscal year 1950)	Type of School	Post Office Address
(1)	(2)	(3)
ARIZONA:		
Colorado River Agency:		
119 Colorado River	Elem. Day	Parker, Ariz.
59 Poston 11	Elem. Day	Parker, Ariz.
Fort Apache Agency:		
229 Theodore Roosevelt	Elem. & High	Fort Apache, Ariz.
20 Cedar Creek	Day	Cedar Creek, Ariz.
113 Cibecue	Elem. Day	Cibecue, Ariz.
185 Whiteriver	Elem. & Jr. High	Whiteriver, Ariz.
Hopi Agency:		
208 Hopi High	Elem. & High Bdg.&Day	Oraibi, Ariz.
172 Keams Canyon	Elem. Bdg.	Keams Canyon, Ariz.
119 Hotevilla-Bacabi	Elem. Day	Hotevilla, Ariz.
93 Moencopi	Elem. Day	Tuba City, Ariz.
132 Polacca	Elem. Day	Polacca, Ariz.
59 Shungopavy	Elem. Day	Shungopavy, Ariz.
71 Toreva	Elem. Day	Toreva, Ariz.
Navajo Agency: Most Navajo schools find it necessary to provide residential facilities for many pupils. All Navajo schools are elementary, except Wingate. Navajo high school pupils are admitted to Albuquerque, N. Mex.; Phoenix, Arizona; Ft. Sill and Riverside, Oklahoma. Under the Navajo development plan, Shiprock and Tuba will include high school units.		
(Chinle Area)		
180 Chinle	Elem.Bdg. & Day	Chihle, Ariz.
122 Lukachukai	Elem.Bdg. & Day	Lukachukai, Ariz.
17 Many Farms	Day	Chinle, Ariz.
123 Pinon	Elem.Bdg. & Day	Oraibi, Ariz.
52 Rock Point	Elem.Bdg. & Day	Chinle, Ariz.
36 Rough Rock	Elem.Bdg. & Day	Chinle, Ariz.
(Crownpoint Area)		
327 Crownpoint	Elem.Bdg. & Day	Crownpoint, N. Mex.
45 Lake Valley	Elem.Bdg. & Day	Crownpoint, N. Mex.
40 Pueblo Pintado	Elem.Bdg. & Day	Crownpoint, N. Mex.
37 Standing Rock	Elem.Bdg. & Day	Crownpoint, N. Mex.
54 Torreon	Elem.Bdg. & Day	Crownpoint, N. Mex.
34 White Horse	Elem.Bdg. & Day	Crownpoint, N. Mex.

State, Jurisdiction, and School (Av. Daily Attendance fiscal year 1950)	Type of School	Post Office Address
(1)	(2)	(3)
(Fort Defiance Area)		
369 Fort Defiance	Elem.Bdg. & Day	Fort Defiance, Ariz.
74 Crystal	Elem.Bdg. & Day	Crystal, N. Mex.
54 Hunters Point	Elem.Bdg. & Day	St. Michaels, Ariz.
39 Sawmill	Day	Fort Defiance, Ariz.
Window Rock	Day	Window Rock, Ariz.
(Klagetoh Area)		
28 Cornfields	Elem.Bdg. & Day	Ganado, Ariz.
58 Ganado	Day	Ganado, Ariz.
59 Greasewood	Elem.Bdg. & Day	Ganado, Ariz.
54 Kinlichee	Elem.Bdg. & Day	St. Michaels, Ariz.
55 Klagetoh	Elem.Bdg. & Day	Klagetoh, Ariz.
20 Pine Springs	Elem.Bdg. & Day	Houck, Ariz.
49 Steamboat	Elem.Bdg. & Day	Ganado, Ariz.
51 Wide Ruins	Day	Chambers, Ariz.
61 Seba Dalkai	Elem.Bdg. & Day	Winslow, Ariz.
61 Tolani Lake (Redlake)	Elem.Bdg. & Day	Leupp, Ariz.
(Shiprock Area)		
182 Shiprock Agricultural	Elem.Bdg. & Day	Shiprock, N. Mex.
118 Nenahnezad	Elem.Bdg. & Day	Fruitland, N. Mex.
46 Aneth	Elem.Bdg. & Day	Towaoc, Colo.
37 Beclabito	Elem.Bdg. & Day	Shiprock, N. Mex.
31 Huerfano	Elem.Bdg. & Day	Farmington, N. Mex.
67 Red Rock	Elem.Bdg. & Day	Shiprock, N. Mex.
176 San Juan	Elem.Bdg. & Day	Shiprock, N. Mex.
60 Teecnospos	Elem.Bdg. & Day	Shiprock, N. Mex.
(Toadlena Area)		
248 Toadlena	Elem.Bdg. & Day	Toadlena, N. Mex.
Tohatch(temp.closed)	Elem.Bdg. & Day	Tohatchi, N. Mex.
65 Cayote Canyon	Elem.Bdg. & Day	Tohatchi, N. Mex.
47 Mexican Springs	Elem.Bdg. & Day	Mexican Springs, N.M.
63 Naschite	Elem.Bdg. & Day	Tohatchi, N. Mex.
57 Nava	Elem.Bdg. & Day	Newcomb, N. Mex.
Sanostee(Temp.closed)	Elem.Bdg. & Day	Newcomb, N. Mex.
56 Twin Lakes	Elem.Bdg. & Day	Gallup, N. Mex.
(Tuba Area)		
372 Tuba Vocational	Elem.Bdg. & Day	Tuba City, Ariz.
53 Bellemont	Day	Bellemont, Ariz.
151 Denehotso	Elem.Bdg. & Day	Kayenta, Ariz.

State, Jurisdiction, and School (Av. Daily Attendance fiscal year 1950)	Type of School	Post Office Address
(1)	(2)	(3)
61 Kaibeto	Elem.Bdg. & Day	Tonalea, Ariz.
29 Kayenta	Elem.Bdg. & Day	Kayenta, Ariz.
34 Navajo Mountain	Elem.Bdg. & Day	Tonalea, Ariz.
59 Shonto	Elem.Bdg. & Day	Tuba City, Ariz.
(Wingate Area)		
430 Wingate Vocational	Elem. & High	Fort Wingate, N. Mex.
73 Baca	Elem.Bdg. & Day	Prewitt, N. Mex.
34 Cheechilgeetho	Elem.Bdg. & Day	Gallup, N. Mex.
73 Church Rock	Day	Fort Wingate, N. Mex.
27 Iyanbito	Elem.Bdg. & Day	Gallup, N. Mex.
Mariano Lake(temp.closed)	Elem.Bdg. & Day	Gallup, N. Mex.
20 Pinedale	Elem.Bdg. & Day	Gallup, N. Mex.
Papago Agency:		
59 Chuichu	Elem. Day	Casa Grande, Ariz.
42 Gu Vo (Kerwo)	Elem. Day	Sells, Ariz.
79 Santa Rosa	Elem. Day	Sells, Ariz.
21 Santa Rosa Ranch	Elem. Day	Sells, Ariz.
130 Sells	Elem.& Jr. High, Day	Sells, Ariz.
14 Vamori	Elem. Day	Sells, Ariz.
36 Vaya Chin(Hickiwan)	Elem. Day	Sells, Ariz.
641 Phoenix School	Elem. & High Bdg.	Phoenix, Ariz.
Pima Agency:		
84 Blackwater	Elem. Day	Coolidge, Ariz.
111 Casa Blanca	Elem. Day	Bapchule, Ariz.
19 Fort McDowell	Elem. Day	Scottsdale, Ariz.
93 Gila Crossing	Elem. Day	Komatke, Ariz.
246 Pima Central(Sacaton)	Elem. & Jr.High,Day	Sacaton, Ariz.
257 Salt River	Elem. & Jr. High, Day	Scottsdale, Ariz.
98 Santan	Elem. Day	Sacaton, Ariz.
San Carlos Agency:		
145 Bylas	Elem. & Jr.High,Day	Bylas, Ariz.
362 San Carlos	Elem. & Jr.High,Day	San Carlos, Ariz.
Truxton Canon Agency:		
29 Havasupai	Elem. Day	Supai, Ariz.
62 Peach Springs	Elem. Day	Peach Springs, Ariz.
CALIFORNIA:		
738 Sherman Institute	Elem. & Jr.High, Navajo Bdg.	Riverside, Calif.

State, Jurisdiction, and School (Av. Daily Attendance fiscal year 1950)	Type of School	Post Office Address
(1)	(2)	(3)
COLORADO:		
Consolidate Ute Agency: 297 Ute Vocational	Elem. & High, Bdg.&Day	Ignacio, Colo.
FLORIDA:		
Seminole Agency: Big Cypress(temp.closed) 19 Brighton	Elem. Day Elem. Day	Box 127, Imokalee, Fla. Brighton, Fla.
IOWA:		
Tomah Agency (Wisconsin): 121 Sac and Fox	Elem. Day	Tama, Iowa
KANSAS:		
642 Haskell Institute	Sr. High & Post High School, Bdg.	Lawrence, Kans.
Potawatomi Agency: 17 Kickapoo	Elem. Day	Horton, Kans.
LOUISIANA:		
Choctow Agency, see Mississippi 19 Chitmacha	Elem. Day	Charenton, La.
MINNESOTA:		
180 Pipestone School	Elem. Bdg.	Pipestone, Minn.
MISSISSIPPI:		
Choctow Agency, see Louisiana 44 Bogue Chitto	Elem. Day	Rt. 2, Philadelphia, Miss.
21 Bogue Homo	Elem. Day	Rt. 2, Heidelberg, Miss.
99 Conehatta	Elem. Day	Conehatta, Miss.
91 Pearl River	Elem. & Jr.High, Day	Rt. 7, Philadelphia, Miss.
60 Red Water	Elem. Day	Carthage, Miss.
28 Standing Pine	Elem. Day	Rt. 2, Walnut Grove, Miss.
35 Tucker	Elem. Day	Rt. 2, Philadelphia, Miss.

State, jurisdiction, and School (Av. Daily Attendance fiscal year 1950)	Type of School	Post Office Address
(1)	(2)	(3)
MONTANA:		
Blackfeet Agency:		
124 Outbank	Elem. Bdg. & Day	Browning, Mont.
26 Heart Butte	Elem. Day	Heart Butte, Mont.
Northern Cheyenne Agency:		
200 Tongue River	Elem. & High, Bdg. & Day	Busby, Mont.
33 Birney	Elem. Day	Birney, Mont.
Fort Belknap Agency: (Rocky Boy's Res)		
23 Haystack Butte	Elem. Day	Rocky Boy, Mont.
43 Parker Canyon	Elem. Day	Rocky Boy, Mont.
37 Rocky Boy's	Elem. Day	Rocky Boy, Mont.
41 Sangrey	Elem. Day	Rocky Boy, Mont.
NEBRASKA:		
Winnebago Agency:		
186 Macy	Elem. & High, Day	Macy, Nebr.
NEVADA:		
Carson Agency:		
551 Carson	Elem. & High, Bdg.	Stewart, Nev.
38 Fort McDermitt	Elem. Day	McDermitt, Nev.
18 Reese River	Elem. Day	Austin, Nev.
NEW MEXICO:		
Jicarilla Agency:		
242 Jicarilla Community	Elem. & Jr., High, Bdg. & Day	Dulce, N. Mex.
Mescalero Agency:		
40 Elk-Silver	Elem. & Day	Mescalero, N. Mex.
86 Mescalero	Elem. Day	Mescalero, N. Mex.
22 Whitetail	Elem. Day	Mescalero, N. Mex.
Navajo Agency, see Arizona		
United Pueblos Agency:		
624 Albuquerque	Elem. & High, Bdg.	Albuquerque, N. Mex.
422 Santa Fe	Jr. & Sr. High, Bdg.	Santa Fe, N. Mex.
132 Acomita	Elem. Day	Acomita, N. Mex.

State, Jurisdiction, and School
(Av. Daily Attendance fiscal
year 1950)

Type of School

Post Office Address

(1)

(2)

(3)

24 Alamo (Navajo)	Elem. Bdg.	Field, N. Mex.
23 Canoncito (Navajo)	Elem. Day	Box 1038, Albuquerque, N. Mex.
60 Cochiti	Elem. Day	Pena Blanca, N. Mex.
Encinal(temp.closed)	Elem. Day	New Laguna, N. Mex.
226 Isleta	Elem. & Jr.Hi., Day	Isleta, N. Mex.
41 Jemez	Elem. Day	Jemez, N. Mex.
141 Laguna	Elem. Day	Laguna, N. Mex.
106 McCarty's	Elem. Day	San Fidel, N. Mex.
23 Nambe	Elem. Day	Santa Fe, N. Mex.
70 Paguete	Elem. Day	Paguete, N. Mex.
54 Paraje	Elem. Day	Casa Blanca, N. Mex.
24 Ramah (Navajo)	Elem. Bdg. & Day	Zuni, N. Mex.
135 San Felipe	Elem. Day	Bernalillo, N. Mex.
24 San Ildefonso	Elem. Day	Santa Fe, N. Mex.
99 San Juan	Elem. Day	Chamita, N. Mex.
17 San Lorenzo(Picuris)	Elem. Day	Penasco, N. Mex.
21 Sandia	Elem. Day	Bernalillo, N. Mex.
44 Santa Ana	Elem. Day	Bernalillo, N. Mex.
75 Santa Clara	Elem. Day	Espanola, N. Mex.
167 Santo Domingo	Elem. Day	Bernalillo, N. Mex.
30 Seama	Elem. Day	Cubera, N. Mex.
176 Taos	Elem. & Jr. Hi., Day	Box 526, Taos, N. Mex.
17 Tesuque	Elem. Day	Santa Fe, N. Mex.
55 Zia	Elem. Day	Bernalillo, N. Mex.
263 Zuni	Elem. & High, Day	Zuni, N. Mex.

NORTH CAROLINA:

Cherokee Agency:

359 Cherokee Central	Elem. & High, Bdg, Day	Cherokee, N. C.
81 Big Cove	Elem. Day	Ravensford, N. C.
86 Birdtown	Elem. Day	Cherokee, N. C.
32 Snowbird	Elem. Day	Robbinsville, N. C.
95 Soco	Elem. Day	Cherokee, N. C.

NORTH DAKOTA:

Fort Berthold Agency:

197 Elbowoods Community	Elem. & High, Bdg. & Day	Elbowoods, N. Dak.
14 Beaver Creek	Elem. Day	Beulah, N. Dak.
16 Charging Eagle	Elem. Day	Elbowoods, N. Dak.
29 Independence	Elem. Day	Elbowoods, N. Dak.
31 Lucky Mound	Elem. Day	Elbowoods, N. Dak.

State, Jurisdiction, and School (Av. Daily Attendance fiscal year 1950)	Type of School	Post Office Address
(1)	(2)	(3)
56 Nishu	Elem. Day	Emmet, N. Dak.
15 Red Butte	Elem. Day	Elbowoods, N. Dak.
63 Shell Creek	Elem. Day	Van Hook, N. Dak.
Standing Rock Agency:		
227 Standing Rock Community	Elem. & Hi., Bdg. & Day	Fort Yates, N. Dak.
17 Becker	Elem. Day	Shields, N. Dak.
55 Bullhead	Elem. Day	Bullhead, S. Dak.
78 Cannon Ball	Elem. & Jr., High, Day	Cannon Ball, N. Dak.
19 Kenel	Elem. Day	Kenel, S. Dak.
81 Little Eagle	Elem. Day	Little Eagle, S. Dak.
Turtle Mountain Agency:		
102 Dunseith	Elem. Day	Dunseith, N. Dak.
42 Great Walker	Elem. Day	Belcourt, N. Dak.
44 Houle	Elem. Day	Belcourt, N. Dak.
46 Roussin	Elem. Day	Belcourt, N. Dak.
347 Turtle Mt. Community	Elem. & High, Day	Belcourt, N. Dak.
(Fort Totten Reservation):		
225 Fort Totten Community	Elem. & High, Bdg. & Day	Fort Totten, N. Dak.
330 Wahpeton School	Elem, Bdg.	Wahpeton, N. Dak.
OKLAHOMA:		
717 Chilocco Agricultural School	Jr. & Sr. High, Bdg.	Chilocco, Okla.
Five Tribes Agency:		
162 Carter Seminary (Girls)	Elem. Bdg.	Armore, Okla.
137 Eufaula (Girls)	Elem. Bdg.	Eufaula, Okla.
151 Jones Academy (Boys)	Elem. & Jr., High, Bdg.	Hartshome, Okla.
118 Wheelock Academy (Girls)	Elem. Bdg.	Millerton, Okla.
267 Seneca (Quapaw)	Elem. & Jr., High, Bdg.	Wyandotte, Okla.
346 Sequoyah Training School	Elem. & High, Bdg.	Tahlequah, Okla.
Western Oklahoma Consolidated Agency:		
244 Cheyenne and Arapaho	Elem. & High, Bdg.	Concho, Okla.
248 Fort Sill	Elem. & High, Bdg.	Lawton, Okla.
232 Pawnee	Elem. Bdg.	Pawnee, Okla.
303 Riverside	Elem. & High, Bdg.	Anadarko, Okla.

State, Jurisdiction, and School (Av. Daily Attendance fiscal year 1950)	Type of School	Post Office Address
(1)	(2)	(3)
OREGON:		
622 Chemawa Vocational School	Elem. & High, Bdg.	Chemawa, Oreg.
Warm Springs Agency:		
175 Warm Springs	Elem. & Jr., High, Bdg. Day	Warm Springs, Oreg.
17 Simnasho	Elem. Day	Warm Springs, Oreg.
SOUTH DAKOTA:		
Cheyenne River Agency:		
290 Cheyenne River Community	Elem. & High, Bdg. & Day	Cheyenne Agency, S. Dak.
13 Bridger	Elem. Day	Bridger, S. Dak.
Bear Creek(temp.closed)	Elem. Day	Lantry, S. Dak.
27 Cherry Creek	Elem. Day	Cherry Creek, S. Dak.
10 Four Bear	Elem. Day	Cheyenne Agency, S. Dak.
21 Green Grass	Elem. Day	Eagle Butte, S. Dak.
8 Iron Lightning	Elem. Day	Red Elm. S. Dak.
15 Moreau River	Elem. Day	Cheyenne Agency, S. Dak.
28 Red Scaffold	Elem. Day	Red Scaffold, S. Dak.
18 Thunder Butte	Elem. Day	Dupree, S. Dak.
31 White Horse	Elem. Day	White Horse, S. Dak.
Crow Creek Agency:		
216 Crow Creek Community	Elem. & High, Bdg. Day	Fort Thompson, S. Dak.
57 Lower Brule	Elem. Day	Lower Brule, S. Dak.
437 Flandreau Indian Vocational School	High, Bdg.	Flandreau, S. Dak.
310 Pierre School	Elem. Bdg.	Pierre, S. Dak.
Pine Ridge Agency:		
500 Oglala Community	Elem. & high, Bdg. Day	Pine Ridge, S. Dak.
20 Payaba (No. 4)	Elem. Bdg.	Pine Ridge, S. Dak.
123 Loneman (No. 5)	Elem. Day	Oglala, S. Dak.
13 Riverside (No. 6)	Elem. Day	Oglala, S. Dak.
20 Goodlance (No. 7)	Elem. Day	Wounded Knee, S. Dak.
16 No. 10	Elem. Day	Manderson, S. Dak.
88 No. 16	Elem. Day	Porcupine, S. Dak.
20 Manderson	Elem. Day	Manderson, S. Dak.
15 Medicine Bow (No. 23)	Elem. Day	Potato Creek, S. Dak.
116 Wanblee (No. 24)	Elem. & Jr. High, Day	Wanblee, S. Dak.
72 American Horse	Elem. & Jr. High, Day	Allen, S. Dak.

State, Jurisdiction, and School (Av. Daily Attendance fiscal year 1950)	Type of School	Post Office Address
(1)	(2)	(3)
119 Little Wound	Elem. & Jr.High,Day	Kyle, S. Dak.
12 Red Shirt Table	Elem. Day	Buffalo, Gap,S.Dak.
16 Slim Butte	Elem. Day	Chadron, Nebr.
Rosebud Agency:		
183 Rosebud Community	Elem. & High,Bdg.	Mission, S. Dak.
58 Agency	Elem. Day	Rosebud, S. Dak.
49 Black Pipe	Elem. Day	Norris, S. Dak.
80 He Dog	Elem. Day	Parmelee, S. Dak.
24 Horse Creek	Elem. Day	White River, S. Dak.
11 Little Crow	Elem. Day	Mosher, S. Dak.
19 Milk's Camp	Elem. Day	Herrick, S. Dak.
20 Okreek	Elem. Day	Okreek, S. Dak.
25 Soldier Creek	Elem. Day	Mission, S. Dak.
36 Spring Creek	Elem. Day	St. Francis, S. Dak.
Sisseton Agency:		
33 Big Coulee	Elem. Day	Peever, S. Dak.
55 Enemy Swim	Elem. Day	Waubay, S. Dak.
35 Longhollow	Elem. Day	Sisseton, S. Dak.
72 Old Agency	Elem. Day	Sisseton, S. Dak.
UTAH:		
503 Intermountain Indian School (Anticipated capacity, 2000 fall of 1951)	Elem. & High, Bdg.	Brigham City, Utah Box 763)
Uintah and Ouray Agency:		
191 Uintah	Elem. Bdg. & Day	Whiterocks, Utah
Western Shoshone Agency (Owyhee, Nev.):		
25 Goshute	Elem. Day	Ibapah, Utah
WYOMING:		
Wind River Agency:		
119 Wind River	Elem. Day	Fort Washakie, Wyo.

ALASKA NATIVE SERVICE SCHOOLS

Boarding Schools:

- 590 Mt. Edgecumbe Vocational School, Elem. & High Bdg.,
Mt. Edgecumbe, Alaska (near Sitka)
107 White Mt. Eskimo Vocational School, Elem. & Jr. High Bdg. &
Day, White Mountain, Alaska (near Nome)
208 Wrangell Institute, Elem., Wrangell, Alaska

Community Day Schools with one to four teachers (Av. daily attendance 1949)

35 Afognak	29 Ekwook	29 Levelock	31 Scammon Bay
31 Akiak	26 Elephant Point	16 Mead River	42 Selawik
37 Akiakchak	44 Elim	37 Mekoryuk	92 Sevoonga
17 Akutan	76 Fort Yukon	179 Metlakatla	18 Shageluk
22 Alitak	20 Galena	21 Minto	27 Shaktoolik
33 Anchorage Bay	75 Gambell	69 Mountain Village	61 Shishmaref
109 Angoon	19 Golovnin	37 Napakiak	31 Shungnak
18 Atka	20 Holikachuk	34 Napaskiak	25 Sleltmute
214 Barrow	71 Hooper Bay	13 Newhalen	18 Solomon
18 Barter Island	98 Hydaburg	12 Nikolski	28 Stebbins
17 Beaver	27 Kalskag	70 Noatak	20 Stevens Village
27 Belkofski	23 Kaltag	22 Nondalton	19 Tanacross
Chalkyitsik	26 Karluk	52 Noorvik	26 Tanana
17 Chenega	45 Kiana	52 Nunapitchuk	25 Tanunak
27 Chaneliut	47 King Cove	52 Nunopitchuk	17 Tatitlek
44 Chevak	42 King Island	18 Old Harbor	24 Teller Mission
16 Chitina	39 Kipnuk	39 Ouzinkie	12 Tetlin
30 Deering	30 Kirvalina	20 Perryville	22 Tuluksak
27 Circle	19 Klukwan	16 Pilot Point	28 Tyonek
16 Copper Center	125 Kotzebue	78 Point Hope	120 Unalakleet
24 Diomede	33 Koyuk	20 Point Lay	22 Venetle
Eagle(temp.closed)	50 Kwethluk	24 Port Graham	49 Wainwright
34 Eek	53 Kwigillingok	19 Rampart	40 Wales
15 Egegik	52 Kwinhagak	38 St. Michael	

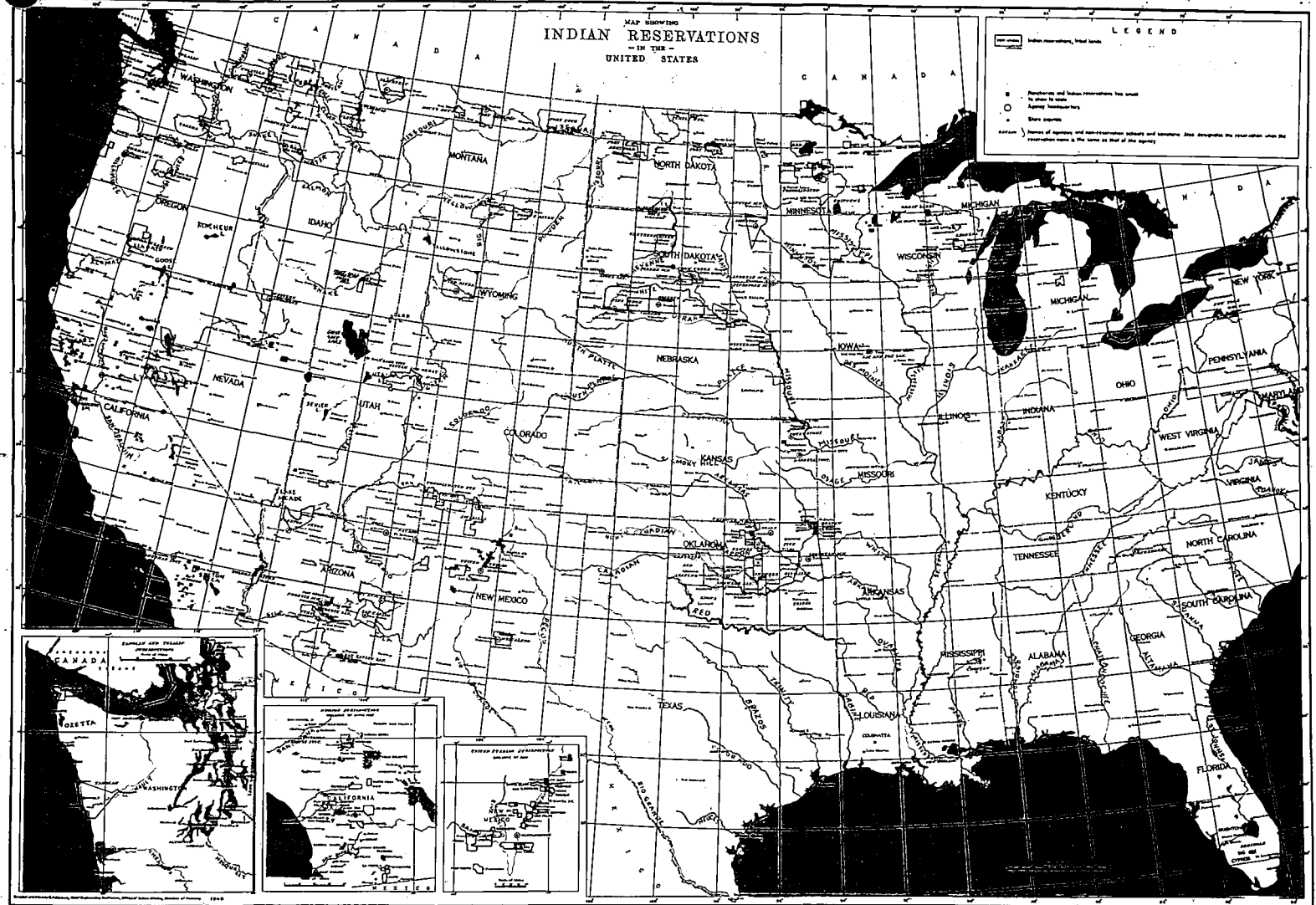


Figure 4.—Indian Reservations in the United States

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1/Complete listing on pp. 67-69.

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